PERSPECTIVE OF ISLAMIC EDUCATION TO VALUE CONTINUITY AND CULTURE

[1]Ahdar
Institut Agama Islam Negeri Parepare
Email: djamaluddinahdar@gmail.com

[2]Abd. Halik
Institut Agama Islam Negeri Parepare

[3]Musyarif
Institut Agama Islam Negeri Parepare

ABSTRACT

Education is a conscious and deliberate effort to create an atmosphere of learning and the learning process so that learners are actively developing the potential for him to have the spiritual strength of religious, self-control, personality, intelligence, noble character, and the skills needed themselves and society. Education continues throughout the ages and absolutely must be carried out by each individual. Islamic education as an activity that can never be separated from personal and social life. Islamic education encourages people to maintain the existence of Islamic normative values and positive cultural values. The article is talking about perspective of Islamic Education to contunity value and culture. The task of Islamic education is the development of potential, cultural inheritance, and interaction between culture and potential. To achieve this, students must be fostered to become adults, that is, they have the level of humanization, the level of homanization, the complete level, the internalization of values, and the level of self-reliance; while the Function of Islamic Education is as an instrument of maintaining and developing cultural values and community norms (Islam) and as a means of making changes (innovation) through science and skills. Islamic education is essentially a process of cultural formation and transformation. The mission of Islamic education is internalization of cultural values into educational activities, education as a vehicle for the socialization of cultural values, closing the space of contamination of negative global cultural influences, and developing cultural values of work ethics. The strategy of Islamic education is learning orientation, flexible organization, excellent service, and continuous and accommodating.

Keywords: *education, islamic education, value continuity, culture.*

A.   INTRODUCTION

Education is played centrally in social life with a 'linear' system, and it processes on an ongoing basis. Education continues throughhygy.i7y7out the ages and absolutely must be carried

out by each individual. This process begins with the growth of moral and cultural potential in the family, scientifically processed at school, and then developed and implanted in the survival of the wider community. [1] The aim of education is to develop all the individual potentials so that life is able to take place and develop in accordance with human values.

Islamic education as an activity that can never be separated from personal and social life. Islamic education encourages people to maintain the existence of Islamic normative values and positive cultural values. Education is an investment in the future of the nation (social investment), including investment in establishing social behavior that is full of ethical practices.[2] Islamic education is a continuity of normative values and relativity to historical values.[3]

The essence of Islamic education, by Muhammad Qutb, states that Islamic education is spiritual formation, intellectual education and physical development.[4] Thus, Islamic education is a process of changing and separating the value of a culture or degree to each individual in society.[5] Internalization of normative values and positive cultural acculturation in order to build a harmonious social order is the main task of Islamic education.

The discourse above is a spectrum in examining the urgency and conception of Islamic education in maintaining the existence of positive values and culture in society.

B.   PROBLEM QUESTION

Based on the explanation above, the problems in this paper are as follows:
1.   What are the duties and functions of Islamic education?
2.   What is the concept of Islamic education in the inheritance of values and culture?

C.   RESULT AND DISCUSSION

i.   The Duties and Functions of Islamic Education

Islamic education activities always proceed from the beginning to the end of human life. This is because the essence of Islamic education is an endless process in line with the universal consensus established by Allah, and His Messenger. Likewise the tasks given to Islamic educational institutions are dynamic and progressive following the needs of students in a broad sense.[6] Islamic education is dialectical with the dynamics and needs of the times in the framework of the effectiveness and meaningfulness of Islamic education activities.

---

[1]Suparlan Suhartono, *Filsafat Pendidikan,* (Cet. IV; Jakarta: Ar-Ruzz Media Group, 2009), p. 90.

[2]A. Qodri Azizy, *Pendidikan Agama Untuk Membangun Etika Sosial,*(Cet. I; Semarang: CV. Aneka Ilmu, 2002), p. 84.

[3]Conceptually/normative Islam is static and will not experience modification, but its scope is universal and universal manifesting itself in social institutions that are influenced by the situation and dynamics of space and time. See Azyumardi Azra, (Pendahuluan), *Pergolakan Politik Islam: dari Fundamentalisme, modernisme, hingga Post-modernisme,* (Jakarta: Paramadina, 1996), p.i

[4]Muhammad Quthb, *Sistem Pendidikan Islam,* (Cet. III; Bandung: PT. Ma' arif, 1993), p. 27.

[5]Hasan Langgulung, *Pendekatan dan Peradaban Islam,* (Jakarta: Pustaka al-Husna, 1993), p. 3.

[6]The task of formal educational institutions (schools) is conceptualized to carry out reproductive functions (science development), conservatism (value awareness), and mediation between reproductive functions and conservatism simultaneously. Further more may see Sudarwan Danim, *Visi Baru Manajemen Sekolah: dari Unit Birokrasi ke Lembaga Akademik,* (Jakarta: Bumi Aksara, 2006), p. 1.

Yusuf al-Qardhawi, as quoted by Azyumardi Azra, gave an understanding of Islamic education as a whole human education, mind and heart, spiritual and physical, morals and skills.[7] Because Islamic education prepares people to live and face society with all the phenomena that occur on it. The complexity of the problems of human life is becoming mainstream for the 'struggle' of Islamic education as a solution. Islamic education provides an alternative way out for students to exist and survive in the community.

The orientation of Islamic education is to be able to form a person who is able to realize divine justice in the human community and be able to utilize the natural potential with a fair use.[8] Islamic education develops the potential of students to be able to carry out their duties as *'abid* and the function of the caliphate as a reflection of the responsibility of the establishment of Islam in the profane realm. This is the life mission of Muslims and the orientation of Islamic education. To examine the task of Islamic education, Muhaimin and Abd. Mudjib emphasized that the task of Islamic education is as follows:

1. Education is seen as developing potential
2. Education is seen as cultural inheritance.
3. Education is seen as an interaction between culture and potential.[9]

Humans have a number of potential / abilities, while education is a process to grow and develop these potentials, in the sense of trying to actualize and implement the potential 'latent' that is owned by each student.[10] In Islamic language, this latent potential is called *fitrah*.[11] The development of various human potentials can be done through learning activities, namely through educational institutions. The intended learning does not have to be through education at school, but also outside the school, both in the family, community and / or through available social institutions.

The task of Islamic education is to inherit Islamic cultural values. This is because Islamic culture will be 'extinct' if its values and norms are not implemented and not passed on to the next generation. The existence of culture and civilization cannot be separated from the birth of Islam. Islam was born with the history of culture and civilization of society. Islam has the ability to

---

[7]Azyumardi Azra,*Pendidikan Islam: Tradisi dan Modernisasi Menuju Milenium Baru*, (Jakarta: Logos, Wacana Ilmu, 2000), p. 5.

[8]Abdurrahman an-Nahlawy, *Al-Ushulut Tarbiyah wa Asalibiha fil Baiti wal Madrasati wal Mujtama'*, terj. Shihabuddin, *Pendidikan Islam di Rumah, Sekolah, dan Masyarakat* (Cet.I; Jakarta: Gema Insani Press, 1995), p. 27.

[9]Muhaimin dan Abdul Mudjib, *Pemikiran Pendidikan Islam: Kajian pilosopis dan kerangka dasaroperasionalnya,* (Bandung: Trigenda Karya, 1993), p. 138.

[10]Education is an activity that prepares students to be able to live in the midst of society, work together, or cooperate with other people who are different in themselves in terms of founding, ethnicity, gender, religion, and so on. Potential development can be directed at intellectual, spiritual, emotional, social and vocational aspects. Further more may see Tohirin, *Psikologi Pembelajaran Pendidikan Agama Islam: Berbasis Integrasi dan Kompetensi,* Edisi 1, (Jakarta: PT. RajaGrafindo Persada, 2008), p. 176.

[11]Humans with their birth have the potential to be able to develop themselves through education and learning. Quraish Shihab, when explaining the meaning QS. An-Nahl (16): 78, mentioning three terms namely *as-sam*, *al-abshar*, and *al-af'idah* sequentially in accordance with the results of scientific research. The sequencing of the mention of the senses reflects the developmental stage of the functioning of the existing senses. Then he considered that the verse refers to the main 'tools' used to gain knowledge. The main tools in material objects are the eyes and ears, while in immaterial objects are the mind and heart. More explanaition, see M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan, dan Keserasian Al-Qur'an,* Edisi Baru, Vol. 6, (Cet. II, Jakarta: Lentera Hati, 2009), p. 673.

maintain its principles and identity. At the same time, Islam opens opportunities to display various patterns of society, each of which stands on that principle and identity. The main point of this privilege is that the principles and identities that govern it actually become the basic law (*namus*) which governs human nature itself, also regulates human beings themselves and even regulates everything that exists.

In another version, the task of education is to uphold the guidance of the child so that he becomes an adult. Meanwhile according to Driyakarya, that the task of education is as follows:

   a. Helping students at the level of humanization, namely making students at a higher level of development through culture.
   b. Helping students at the level of humanization, namely making humans at the potential level to the maximum level.
   c. Humanizing humanity to the level of a complete human being.
   d. Internalization of agreed values.
   e. Human civilization to the extent of being independent.[12]

Thus, the main task of Islamic education is as a tool to assist students in developing devotion and morality, skilled, productive and professional and has high intelligence, so that they become progressive, optimistic and with high dedication in developing the mandate as khalifah in the caliph at the face of the earth.

Then, Islamic education is an instrument for the intelligence of students. The function of education is to provide all the facilities that can enable the task of Islamic education to be achieved and run smoothly. Provision of this facility contains meaning and objectives that are structural and institutional. The education function leads to the development and empowerment of human potential,[13] so that people can become civilized, maintain solidarity, be sincere in humanitarian work.[14] Meanwhile according to Kursyid Ahmad, the function of education is:

a.   Tools for maintaining, expanding and connecting cultural levels, traditional and social values, and community and national ideas.

b.   Tools for making changes (innovation) and development in outline through newly discovered knowledge and skills and training productive human resources to find social and economic balance.[15]

Thus, the function of Islamic education in principle can be seen in terms of the ideal and material. In terms of ideals, Islamic education is as a medium for maintaining, fostering, correcting, developing and advancing cultural and civilization values, community ideology in terms of economics, politics, education and so on, as well as formulating the methodology of transforming the values mentioned above so that it can succeed optimally and optimally, effectively and efficiently. As for the material aspect, that the task of Islamic education is as a provider of infrastructure in fostering and providing space to develop what is meant by the ideal.

---

[12] Abu Ahmad. Nur Uhbiyati, *Ilmu Pendidikan,* (Jakarta: Rineka Cipta, 1991), p. 70.

[13]Religion describes the three potentials possessed by humans, namely their biological physical potential, their intellectual and spiritual potential, and their sociological potential. These three potentials must be nurtured and developed in harmony and balance. See H. Abuddin Nata, *Paradigma Pendidikan Islam* (Jakarta: Gramedia, 2001), p. 13.

[14]As social beings, human beings respect ethical codes, manners, and as cultured beings, they are not wild, both socially and naturally. See Musa Asy'ari, *Manusia Pembentuk Kebudayaan dalam al-Qur'an* (Yogyakarta: Lembaga Studi Filsafat Islam, 1992), p. 20

[15]*Ibid,* p. 144.

ii. The Concept of Islamic Education in the Inheritance of Values and Culture.

The phenomenon of contemporary globalization which is structurally socio-economic, as well as the conditions created by the transportation and communication technology of late, all contribute to the attachment of all cultures and open structural interaction *frameworks.*[16] This has implications for 'disability' culture that is severe enough that it might be treated through education because education is essentially a process of cultural formation.[17] The formation of culture is certainly a system of values and norms that are adhered to and respected in society.

The essence of culture that is inherited through education is a view of life from a collection of ideas and habits that they learn and have then passed down from one generation to another.[18] Abuddin Nata stated that culture is the values, norms, rules, laws, provisions, patterns of relationships that govern various aspects of human life, and subsequently formed as social institutions or *blueprints* that humans use in responding, responding to and solving problems they face.[19] Then, Musa Asy'ari considered that ontologically, culture exists because of the existence of humans. Culture is centered on the human mind and heart.[20] Thus, educational activities are also part of cultural activities. Islamic education is part of the process of civilization, and culture develops and advances because it is *backed* up by education.

As a process of cultural transformation, education is an activity of cultural inheritance from one generation to another. The culture that is inherited is positive values in society such as language, how to receive guests, marriage, farming, and so on. These cultural values undergo a process of transformation in three forms, those are those that are still suitable to be passed on, those that are less suitable to be fixed, and those that are not suitable to be replaced.[21] Islamic education certainly carries out a selection process, material tests, and feasibility studies of each culture, so that it is always linear with Islam and relevant to the times.

Islamic education occurs interactions between individuals or communities that reflect transformation or change or the *status quo* in forming group identity. What is the role of education, both formal and non-formal, and informal in the formation of cultural capital and social capital from the community.[22] Cultural capital is evident in the institutions in society formed by the education system. Social capital is institutionalized social obligations, for example in the forms of honor in society.

---

[16]Bassam Tibi, *Islam and the Cultural Accomodation of Social Change,* Terj. Misbah Zulfa Ellizabet Dan Zainul Abbas, *Islam Kebudayaan dan Perubahan Sosial,* (Yogyakarta : Tiara Wacana Yogya, 1999), p. 299.

[17]Darmiyati Zuchdi, *Humanisasi Pendidikan: Menemukan Kembali Pendidikan yang Manusiawi,* Edisi 1,(Cet. II; Jakarta: Bumi Aksara, 2009), p. 34.

[18]Lihat A.L. Krober dan Clyde Kluckhohn, *Cultural: A Critical Review of Concept and Definition,* (Massachusset: The Museum, 1952), p. 50.

[19]Abuddin Nata, *Ilmu Pendidikan Islam Dengan Pendekatan Multidisipliner: Normatif Perenialis, Sejarah, Filsafat, Psikologi, Sosiologi, Manajemen, Teknologi, Informasi, Kebudayaan, Politik, Hukum,* Edisi 1, (Cet. 1; Jakarta: Rajawali Press, 2009), p.276.

[20]Lihat Musa Asy'arie, *Manusia Pembentuk Kebudayaan dalam Al-Qur'an,* (Yogyakarta: Lembaga Studi Filsafat Islam, 1992), p. 94.

[21]Umar Tirtahardja dan S.L. La Sulo, *Pengantar Pendidikan,* Edisi Revisi, (Cet. I; Jakarta: Rineka Cipta, 2005), p. 34.

[22]H.A.R. Tilaar, *Mengindonesia Etnisitas dan Identitas Bangsa Indonesia: Tinjauan dari Perspektif Ilmu Pendidikan,* (Jakarta: Rineka Cipta, 2007), p. 47.

Islamic education has a vision of humanizing humanity or forming a person into a virtuous being,[23] that is, human beings who are cultured and civilized. Therefore, Islamic education must be a motivator for the birth of quality culture, lest Islam be understood narrowly, which releases the world from its relation to the afterlife, and becomes an obstacle in that direction. [24] To achieve this, the mission of culture-based education is:

1. Integrate cultural values in the planning, implementation and development of education;
2. Making education a vehicle for correcting cultural values for the younger generation;
3. Strive to avoid students from the negative influence of global culture;
4. Encouraging the growth and development of cultural values that encourage the birth of a high work ethic[25]

The applicative context of Islamic education needs to be built and designed based on cultural values, making social institutions, internalizing Islamic values and culture the spirit of the birth of a high work ethic. Cultural values that will be transformed to students through educational activities, so that the identity of a nation and its survival can be guaranteed.[26] The development of a qualitative culture does not only require funding, but also requires guidance, habituation, and supervision from the leadership, and is supported by the entire academic community.[27] Thus, cultural value education should be able to foster independence,[28] so that dependencies and interventions on cultural values do not occur in society.

However, the implementation of Islamic education now seems to have shifted from a cultural vision to a rationalistic, pragmatic, hedonistic, and materialistic vision.[29] This situation occurs as a result of the influence of new colonization in the field of culture (*new colonization in culture*).[30] The global ideology that has begun to infiltrate the 'womb' of local culture, we need an Islamic education concept and system to maintain the existence and revival of that culture.

Thus, Islamic education must be oriented towards development and renewal, the development of creativity, intellectuality, skills, reasoning skills based on "moral nobility" and "personality", so that Islamic education will be able to maintain its relevance amidst the current pace of development and renewal of the paradigm this, so Islamic education gave birth to people who continue to learn (*long life education*), independent, disciplined, open, innovative, able to solve and solve various life problems,[31] as well as useful for the lives of themselves and society.
Islamic education is demanded to innovate not only with regard to curriculum and management tools, but also its operational strategies and tactics. That strategy and tactic, even to the point of

---

[23]Lihat Doni Koesoema A., *Pendidikan Karakter Strategi Mendidik Anak di Zaman Global,* (Jakarta: Grasindo, 2007), p. 4.

[24]Nourouzzaman Shiddiqi, *Jeram-jeram Peradaban Muslim,* (Yogyakarta: Pustaka Pelajar, 1987), p. 260.

[25]Abuddin Nata, *op.cit.,* p. 281.

[26]Lihat Jalaluddin dan Abdullah Idi, *Filsafat Pendidikan, Manusia, Filsafat, dan Pendidikan,* (Yogyakarta: Ar-Ruzz Media Group, 2007), p. 117.

[27]Lihat Djokosantoso Moeljono dan Steve Sudjatmiko, *Corporate Culture Challenge to Exellence,* (Jakarta: Gramedia, 2007), p. 30.

[28]Darmiyati Zuchdi, *op.cit.,*, p. 5.

[29]Abuddin Nata, *op.cit.,*p. 285.

[30]Lihat Mochtar Buchori, *Pendidikan Antisipatif,* (Yogyakarta: Yayasan Kanisius, 2001), p. 24.

[31]Faisal Ismail, *Paradigma Kebudayaan Islam Studi Kritis dan Refleksi Historis*, (Yogyakarta:Tiara Ilahi Press,1998)*,* p.97-98.

demanding a reshuffle of the models up to its institutions so that it is more effective and efficient, in the pedagogical, sociological and cultural sense in showing its role.[32] Then, in the process of Islamic education, equal treatment of the education sector needs to be carried out with other sectors, education oriented towards social reconstruction, education in the context of empowering the people and nation, empowering social infrastructure for the advancement of Islamic education. From this view, it means that *horizontal* (inter-sectoral) and *vertical* (inter-level: *bottom-up* and *top-down planning*) integrated planning is needed, education must be student-oriented and education must be multicultural and education with a global perspective.[33]

The strategies ofiIslamic education to meet the challenges of shifting cultural currents in the midst of globalization, must at least pay attention to several characteristics, namely:

1. Islamic education should be oriented more or emphasize the efforts of the learning process (*learning*) rather than teaching (*teaching*).
2. Islamic education can be organized in a structure that is more flexible.
3. Islamic education can treat students as individuals who have special and independent characteristics.
4. Islamic education is a continuous process and always interacts with the environment.[34]

The Islamic education strategy needs to be aligned with the substance and material of Islamic education. In civilizing Islamic religion, the educational steps that must be taken according to Muhaimin, are (1) the cognitive recognition of religious values; (2) understanding and living religious values affective; and (3) conative formation of determination.[35] This concept is known as Islamic education from diagnosis to praxis.

Description of the cultural and educational phenomena mentioned above, H.M. Arifin explained several phenomena of the concept of Islamic education orientation that are comprehensive in nature, namely as follows:

a. The Islamic education model which is oriented towards the mindset that conservative and ascetic old values which must be preserved in the personal figure of Muslims who are resistant to the waves of the era, are the main characteristics of essentialistic education. Such orientation is certainly not reliable by the people in answering the demands of the times.

b. If Islamic education is oriented to the mindset that Islamic values that contain the potential to change the past to the present which form the core of the educational curriculum, then Islamic education becomes a perennialistic style where values that are proven to be long lasting are internalized into students' personalities, while potential values for the spirit of renewal are abandoned.

c. If Islamic education is only oriented towards personalizing educational needs in all its aspects, then it has an individualistic pattern, where the potential for *alloplastics* (to change and build) the community and the natural environment is less to the socio-cultural needs.

d. If Islamic education is oriented towards the future of socio, the future of techno, the future of bio, where science and technology are the agents of change and renewal of

---

[32] H.M.Arifin, 1991, *Kapita Selekta Pendidikan*, (Bina Aksara, Jakarta1991:3].

[33] Fasli Jalal, *Reformasi Pendidikan dalam Konteks Otonomi Daerah*, (Yogyakarta: Adicita, 2001), p.5.

[34] Zamroni, *Paradigma Pendidikan Masa Depan*, (Yogyakarta: Bigraf Publishing, 2000), p.9.

[35] Muhaimin, *Rekonstruksi Pendidikan Islam: Dari Paradigma Pengembangan, Manajemen Kelembagaan, Kurikulum hingga Strategi Pembelajaran,* Edisi 1, (Cet. I; Jakarta: Rajawali Press, 2009), p. 313.

social life, then Islamic education is technologically patterned, where celestial values are left replaced by pragmatic-realistic values cultural.

e. However, if Islamic education is oriented to the development of society based on a dialogical process where humans are placed as *geiger-counters*, detecting active radio rays, potentially controversial double social elements that are harmful and prosperous, then the action-reaction mechanism in human development becomes arid of value Divine values that underlie his nature.[30]

Various variants of Islamic education orientation models, both essentialistic, perennialistic, individualistic, technological, and dialogical models, need to be considered and analyzed. Synergy of various models of Islamic education to complement and complement each other as a form of principle of flexible Islamic education. thus, efforts and efforts to develop and implement Islamic education, at least are projected to:

a. Fostering aspects of devotion and morality which are elaborated in fostering the competence of six aspects of the faith and five aspects of Islam and multi-aspects of sincerity.

b. Enhance the intelligence and ability of students.

c. Promote Science and Technology and its benefits and applications.

d. Improve quality of life.

e. Maintain, develop and improve culture and the environment.

f. Expanding view of life, as a human being who is communicative to his family, society, nation, fellow human beings and other creatures.[32]

The concept and system of Islamic education as an instrument of inheritance of cultural values needs to be designed by showing various aspects, such as aspects of scientific and technological acceleration that have implications for political, economic, cultural, social, legal, etc. globalization, Islamic theological aspects, psychological aspects of students, etc. These aspects are related to the process of Islamic education and cultural values in the community.

CONCLUSION

The task of Islamic education is the development of potential, cultural inheritance, and interaction between culture and potential. To achieve this, students must be fostered to become adults, that is, they have the level of humanization, the level of homanization, the complete level, the internalization of values, and the level of self-reliance; while the Function of Islamic Education is as an instrument of maintaining and developing cultural values and community norms (Islam) and as a means of making changes (innovation) through science and skills. Islamic education is essentially a process of cultural formation and transformation. The mission of Islamic education is internalization of cultural values into educational activities, education as a vehicle for the socialization of cultural values, closing the space of contamination of negative global cultural influences, and developing cultural values of work ethics. The strategy of Islamic education is learning orientation, flexible organization, excellent service, and continuous and accommodating.

---

[30] H. M. Arifin, *Filsafat Pendidikan Islam,* (Jakarta: Bina Aksara, 1997), p. 31
[32] Jusuf Amir Feisal, *Reorientasi Pendidikan Islam,* (Jakarta: Gema Insani Perss, 1995), p. 119

BIBLIOGRAPHY

Ahmad, Abu,dan Nur Uhbiyati, *Ilmu Pendidikan,* (Jakarta: Rineka Cipta, 1991)

Arifin, H. M.,*Filsafat Pendidikan Islam,* (Jakarta: Bina Aksara, 1997)

-----------,*Kapita Selekta Pendidikan*, (Jakarta: Bina Aksara, 1991)

Asy'ari, Musa, *Manusia Pembentuk Kebudayaan dalam al-Qur'an* (Yogyakarta: Lembaga Studi Filsafat Islam, 1992)

Azizy, A. Qodri,*Pendidikan Agama Untuk Membangun Etika Sosial,*(Cet. I; Semarang: CV. Aneka Ilmu, 2002)

Azra,Azyumardi, *Pendidikan Islam: Tradisi dan Modernisasi Menuju Milenium Baru*, (Jakarta: Logos, Wacana Ilmu, 2000)

-----------, (Pendahuluan), *Pergolakan Politik Islam: dari Fundamentalisme, modernisme, hingga Post-modernisme,* (Jakarta: Paramadina, 1996)

Buchori, Mochtar, *Pendidikan Antisipatif,* (Yogyakarta: Yayasan Kanisius, 2001), h. 24.

Danim, Sudarwan, *Visi Baru Manajemen Sekolah: dari Unit Birokrasi ke Lembaga Akademik,* (Jakarta: Bumi Aksara, 2006)

Feisal, Jusuf Amir, *Reorientasi Pendidikan Islam,* (Jakarta: Gema Insani Perss, 1995)

Ismail, Faisal, *Paradigma Kebudayaan Islam Studi Kritis dan Refleksi Historis*, (Yogyakarta:Tiara Ilahi Press,1998)

Jalal, Fasli, *Reformasi Pendidikan dalam Konteks Otonomi Daerah*, (Yogyakarta: Adicita, 2001)

Jalaluddin dan Abdullah Idi, *Filsafat Pendidikan, Manusia, Filsafat, dan Pendidikan,* (Yogyakarta: Ar-Ruzz Media Group, 2007)

Koesoema, A., Doni, *Pendidikan Karakter Strategi Mendidik Anak di Zaman Global,* (Jakarta: Grasindo, 2007)

Krober, A.L., dan Clyde Kluckhohn, *Cultural: A Critical Review of Concept and Definition,* (Massachusset: The Museum, 1952)

Langgulung, Hasan, *Pendekatan dan Peradaban Islam,* (Jakarta: Pustaka al-Husna, 1993)

Moeljono, Djokosantoso, dan Steve Sudjatmiko, *Corporate Culture Challenge to Exellence,* (Jakarta: Gramedia, 2007)

Muhaimin, *Rekonstruksi Pendidikan Islam: Dari Paradigma Pengembangan, Manajemen Kelembagaan, Kurikulum hingga Strategi Pembelajaran,* Edisi 1, (Cet. I; Jakarta: Rajawali Press, 2009)

-----------, dan *Abdul* Mudjib, *Pemikiran Pendidikan Islam: Kajian pilosopis dan kerangka dasaroperasionalnya,* (Bandung : Trigenda Karya, 1993)

an-*Nahlawy*, Abdurrahman, *Al-Ushulut Tarbiyah wa Asalibiha fil Baiti wal Madrasati wal Mujtama'*, terj. Shihabuddin, *Pendidikan Islam di Rumah, Sekolah, dan Masyarakat* (Cet.I; Jakarta: Gema Insani Press, 1995)

Nata, Abuddin, *Ilmu Pendidikan Islam Dengan Pendekatan Multidisipliner: Normatif Perenialis, Sejarah, Filsafat, Psikologi, Sosiologi, Manajemen, Teknologi, Informasi, Kebudayaan, Politik, Hukum,* Edisi 1, (Cet. 1; Jakarta: Rajawali Press, 2009)

----------,*Paradigma Pendidikan Islam* (Jakarta: Gramedia, 2001)

Quthb, Muhammad,*Sistem Pendidikan Islam* (Cet. III; Bandung: PT. Ma' arif, 1993)

Shiddiqi, Nourouzzaman, *Jeram-jeram Peradaban Muslim,* (Yogyakarta: Pustaka Pelajar, 1987)

Shihab, M. Quraish, *Tafsir Al-Misbah: Pesan, Kesan, dan Keserasian Al-Qur'an,* Edisi Baru, Vol. 6, (Cet. II, Jakarta: Lentera Hati, 2009)

Suhartono, Suparlan, *Filsafat Pendidikan,* (Cet. IV; Jakarta: Ar-Ruzz Media Group, 2009)

Tibi, Bassam, *Islam and the Cultural Accomodation of Social Change,* Terj. Misbah Zulfa Ellizabet Dan Zainul Abbas, *Islam Kebudayaan dan Perubahan Sosial,* (Yogyakarta : Tiara Wacana Yogya, 1999)

Tilaar, H.A.R., *Mengindonesia Etnisitas dan Identitas Bangsa Indonesia: Tinjauan dari Perspektif Ilmu Pendidikan,* (Jakarta: Rineka Cipta, 2007)

Tirtahardja, Umar, dan S.L. La Sulo, *Pengantar Pendidikan,* Edisi Revisi, (Cet. I; Jakarta: Rineka Cipta, 2005)

Tohirin, *Psikologi Pembelajaran Pendidikan Agama Islam: Berbasis Integrasi dan Kompetensi,* Edisi 1, (Jakarta: PT. RajaGrafindo Persada, 2008)

Zamroni, *Paradigma Pendidikan Masa Depan*, (Yogyakarta: Bigraf Publishing, 2000)

Zuchdi, Darmiyati, *Humanisasi Pendidikan: Menemukan Kembali Pendidikan yang Manusiawi,* Edisi 1,(Cet. II; Jakarta: Bumi Aksara, 2009)